

tend, or profess, that we have. Gen. xiv. comes to us precisely on the same ground as the rest of the book, and it comes to us on no other, except what we subjectively choose to conceive or invent. The writer in *Lux Mundi* asks, "Have we any reason to believe that inspiration means the miraculous communication of facts not otherwise to be known, a miraculous communication such as would make the reader independent of the ordinary processes of historical tradition?" I should answer distinctly, yes, in the one case, and distinctly, no, in the other. How was the institution of the Sabbath, *if a fact*, made known otherwise than by miraculous communication? How was God's working six days and resting on the seventh to be known but by such communication, *if a fact*? Supernatural communication is implied in the very statement if it can be relied upon as *true*; if it cannot, there is an end of the whole matter. But in the case where historical tradition was available, there is no more need to presuppose supernatural communication than there is to imagine, as this writer does, that the chronicler "idealized" his facts and gave "a less historical version" of the history, or that the writers of Samuel and Kings falsified it consciously or unconsciously by giving that "version which had become current in the priestly schools."

The fact is, that to the Christian believer the Old Testament is charged with such elements as to compel his acceptance of its testimony with reverence, even when we cannot explain it. And since the history of Jonah finds a place in that collection, and the personal reality of the man is vouched for in Kings, and his example appealed to by Christ in a very solemn manner, we may hesitate whether we are to regard it as a myth or to receive it as something better, notwithstanding its stupendous difficulties. However, as the Book of Jonah may well be regarded as typical of the mission of the Jewish nation, and a very early parable thereof, we may well notice that the miracle which the book relates is not the only difficulty we have to explain; while the probability of any writer at that early age inshrining such a lesson in such a story in order to inculcate the spiritual teaching he desired to